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by purely intellectual processes the truth of the deliverances of direct religious experience is absolutely hopeless."

But there is one task that philosophy *can* perform for religion. "If she will abandon metaphysics and deduction for criticism and induction, and frankly transform herself from theology into science of religions, she can make herself enormously useful. . . . Sifting out unworthy formulations, she can leave a residuum of conceptions that at least are possible. With these she can deal as *hypotheses*, testing them in all the manners, whether negative or positive, by which hypotheses are ever tested. She can reduce their number, as some are found more open to objection. She can perhaps become the champion of one which she picks out as being the most closely verified or verifiable. She can refine upon the definition of this hypothesis, distinguishing between what is innocent over-belief and symbolism in the expression of it, and what is to be literally taken. As a result, she can offer mediation between different believers, and help to bring about consensus of opinion. She can do this the more successfully, the better she discriminates the common and essential from the individual and local elements of the religious beliefs which she compares. I do not see why a critical Science of Religions of this sort might not eventually command as general a public adhesion as is commanded by a physical science."

We conclude with the author's general characterisation of religion. Summing up in the broadest possible way the criteria of the religious life, Professor James finds that it includes the following beliefs:

"1. That the visible world is part of a more spiritual universe from which it draws its chief significance;

"2. That union or harmonious relation with that higher universe is our true end;

"3. That prayer or inner communion with the spirit thereof—be that spirit 'God' or 'law'—is a process wherein work is really done, psychological or material, within the phenomenal world.

"Religion includes also the following psychological characteristics:

"4. A new zest which adds itself like a gift to life, and takes the form either of lyrical enchantment or of appeal to earnestness and heroism.

"5. An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections."

μ.

FRAGMENTS IN PHILOSOPHY AND SCIENCE; BEING COLLECTED ESSAYS AND ADDRESSES. By *James Mark Baldwin*, Ph. D. Princeton, Hon. D. Sc. Oxon, LL. D. Glasgow, Stuart Professor in Princeton University. New York: Charles Scribner's Sons. 1902. Pages, xii, 389. Price, \$2.50.

Dr. Baldwin has rescued in this volume certain fugitive pieces on philosophy, psychology, and life that would otherwise have dwelt in the oblivion of the periodical literature to which they were originally consigned. Their titles are: I. Phi-

losophy: Its Relation to Life and Education; II. The Idealism of Spinoza; III. Recent Discussion in Materialism; IV. Professor Watson on Reality and Time; V. The Cosmic and the Moral; VI. Psychology Past and Present; VII. The Postulates of Physiological Psychology; VIII. The Origin of Volition in Childhood; IX. Imitation: A Chapter in the Natural History of Consciousness; X. The Origin of Emotional Expression; XI. The Perception of External Reality; XII. Feeling, Belief, and Judgment; XIII. Memory for Square Size; XIV. The Effect of Size-Contrast Upon Judgments of Position in the Retinal Field; XV. An Optical Illusion; XVI. New Questions in Mental Chronometry; XVII. Types of Reaction; XVIII. The "Type-Theory" of Reaction; XIX. The Psychology of Religion; XX. Shorter Philosophical Papers; XXI. Shorter Literary Papers.

The essays cover a period of fifteen years, and were unfortunately omitted from the author's more deliberate publications. Dr. Baldwin has seen in them a philosophical unity which has demanded utterance. He says: "The group of philosophical essays are introductory to a developed view of the world. The critical and historical papers naturally stand more squarely on their own feet; yet they too walk in a direction, and carry their own signboards. The strictly experimental studies, on the other hand, give results which in so far justify their own presence here either as contributing something to their respective topics, or as announcing ideas which have proved in some small way fruitful in the later literature." He then grapples with the subject of signboards, fondles it, and summarises his philosophy as follows: "Now another signboard,—a personal signboard! My best thought of nature, my type of philosophy, is an Idealism which finds that the universe of science is, when all is said, a cosmos which is not only true but also beautiful, and in some sense good. Science tells us what is true; that is science's prerogative: and whatever may be science's final word about Nature, that word is in so far the truth of the matter. Philosophy then enters her questions: how can such truth be also good, beautiful, livable—or none of these? While others say other things, and many others many other things, I say—using the liberty of this preface—it is true and good *because it is beautiful*. Nothing, I think, can be true without being beautiful, and nothing can be, in any high sense, good without being beautiful. In the words of my colleague and friend Professor A. T. Ormond (*Foundations of Knowledge*, p. 228) 'the æsthetic principle is at the same time a demand and an intuition...an ideal requirement and an intuition under which our world completes itself....It represents the point in our conceptions where worth and truth coalesce and become one.'

"The ascription of beauty, a reasoned, criticised, thought-out ascription of æsthetic quality, is the final form of our thought about nature, man, the world, the All. Let this be our sign-board,—vague-seeming as it is!" μ.

PSYCHOPATHOLOGICAL RESEARCHES: STUDIES IN MENTAL DISSOCIATION. With Text Figures and Ten Plates. By *Boris Sidis, M. A., Ph. D.* Director